Bahaar -e- Tehreer

(Part 6)

Ilmi, Tehqeeqi Aur Islahi Tehreero Par Mushtamil Ek Guldasta

Abde Mustafa Official

BAHAAR -E- TEHREER

(Part 6 In Roman Urdu)

ILMI, TEHQEEQI AUR
ISLAHI TEHREERO PAR
MUSHTAMIL EK GULDASTA

ABDE MUSTAFA OFFICIAL

Sunni Se Dosti Karein

Kisi Se Dosti Karna Us Se Rishta Qaayim Karne Ke Barabar Hai Lihaza Humein Chahiye Ke Sunni Sahihul Aqeeda Se Dosti Karein Humare Nabi ﷺ Ne Irshad Farmaya Ke Insan Apne Dost Ke Deen Par Hota Hai, To Tum Mein Se Har Ek Ko Dekh Lena Chahiye Ke Wo Kis Se Dosti Kar Raha Hai

(سنن ابی داؤد، باب من یؤمر عن یجالس، ج4، ص407 بہ حوالہ آداب الصحبۃ وحسن العشرۃ، اردو، ص17)

Kisi Ko Apna Dost Banane Se Pehle Achhi Tarah Maloom Kar Lijiye Ke Us Ka Deen Kya Hai Aur Aqeeda Kya Hai Warna Aap Ko Apni Ghalati Ki Qeemat Apna Deen De Kar Chukani Pad Sakti Hai

Abde Mustafa

Khayein Lekin Shor Na Machayain

Aaj Maine Biryani Khayi, Aaj Mere Ghar Mein Gaajar Ka Halwa Bana Tha, Aaj Hum Ne Fulaan Sabzi Khayi Aur Fulaan Fulaan Phal Khaye...,

Aisa Kuchh Bhi Kehne Se Pehle Dekh Lijiye Ke Aap Ke Aas Paas Kis Tarah Ke Log Maujood Hain

Kahin Aisa Na Ho Ke Un Mein Se Kisi Ne Kayi Dino Se Achha Khana Na Khaya Ho Aur Aap Ki Baatein Sun Kar Use Takleef Mahsoos Ho.

Humare Pyare Nabi ﷺ Ne Irshad Farmaya :

Tum Apni Haandi (Mein Pakne Waale Khane) Ki Boo Se Apne Padosiyon Ko Takleef Mat Pahunchao

(ملتقطاً: کنز العمال فی سنن الاقوال والافعال، اردو، ج9، ص42، ر24897)

Is Hadees Ko Saamne Rakh Kar Ye Bhi Kaha Ja Sakta Hai Ke Khane Ki Tasveer (Photos) Kheench Kar Facebook Par Upload Karna Ya Kisi Dusre Zariye Se Apne Dosto Ya Kisi Aur Ko Bhejna Bhi Durust Nahin Hai

Aap Khayein Lekin Shor Na Machayain

Abde Mustafa

Aashique Ki Zakaat

Hazrate Abu Bakar Shibli Alaihi Rahma Se Kisi Ne Zakaat Ka Nisaab Puchha
Aap Ne Farmaya Ke Fiqh Ka Mas'ala Puchh Rahe Ho Ya Ishq Ki Baat Kar Rahe Ho?
Us Bande Ne Kaha Ke Dono Tarah Se Irshad Farma Dein
Aap Ne Farmaya Ke Shariat Ki Zakaat Adhaai Fee Sad (2.5%) Hai Jab Ke Ishq Ki Zakaat Saare Ka Saara Maal Aur Us Ke Saath Saath Jaan Ka Nazrana Pesh Karne Se Ada Hoti Hai
Us Bande Ne Kaha Ke Ishq Ki Zakaat Ki Kya Daleel Hai?
Aap Ne Farmaya Ke Is Ki Daleel Ye Hai Ke Sayyiduna Siddique -e-Akbar Radiallaho Ta'ala Anho Ne Apna Saara Maal Nabiye Kareem ﷺ Ki Khidmat Mein Pesh Kar Diya Aur Apni Beti Ayesha Radiallaho Ta'ala Anha Nazrane Ke Taur Par Pesh Kar Di

(مکتوبات یحییٰ منیری، ص34 بہ حوالہ ضرب حیدری، ص51)

Abde Mustafa

Mohtaj Ka Jab Ye Aalam Hai

Hazrate Shaykh Abdul Azeez Dabbagh Rahimahullahu Ta'ala Ke Shagird Hazrate Allama Ahmad Bin Mubarak Alaihi Rahma Farmate Hain Ke Ek Din Main Apne Ustaade Muhtaram Ke Saath Mehwe Kalaam Tha
Maine Aap Rahimahullah Ke Saamne Hazrate Suleman Alaihissalam Ka Tazkira Kiya Ke Allah Ta'ala Ne Un Ke Liye Kis Tarah Jinno Ins, Shayateen Aur Hawa Ko Musakhhar Kar Diya Tha!
Maine Ye Bhi Zikr Kiya Ke Hazrate Dawood Alaihissalam Ko Ye Moajiza Ata Kiya Gaya Tha Ke Loha Un Ke Haath Mein Aa Kar Aate Ki Tikiya Ki Tarah Narm Ho Jaata!

(Phir Maine Kaha Ke) Hazrate Eisa Alaihissalam Ko Kodhiyo Ko Tandrust Karne, Maadar Zaad Andho Ko Beena Karne Aur Murdo Ko Zinda Karne Ka Moajiza Ata Farmaya Tha!
Meri Is Guftagu Se Aap Rahimahullah Ne Samjha Ke Shayad Main Ye Keh Raha Hoon Ke Jab Huzoor ﷺ Sayyidul Khalq Hain Aur Tamam Ambiya Se Afzal Hain To Phir Aap ﷺ Se Is Tarah Ke Moajizaat Kyun Runuma Nahin Huye Aur Jo Moajizaat Aap Se Runuma Huye Un Ka Andaaz Judagana Hai
Is Ke Baad Ustaade Muhtaram Ne Farmaya Ke Wo Tamam Badshahi Jo Allah Rabbul Izzat Ne Hazrate Suleman Alaihissalam Ko Ata Farmayi Thi, Hazrate Dawood Alaihissalam Ke Daste Aqdas Mein Lohe Ko Narm Kar Diya Tha Aur Jin Inayaat Se Allah Ta'ala Ne Hazrate Eisa Alaihissalam Ko Nawaza Tha, Allah Rabbul Izzat Ne Ye Sab Kuchh Balki Is Se Bahut Zyada Aap ﷺ Ki Ummat Ke Auliya -e- Kamileen Ko Ata Kiya Hai!
Allah Ta'ala Ne Auliya Ke Liye Jinno Ins, Shayateen, Hawa Aur Malaika Balki Tamam Aalam Ko Musakhhar Kar Diya Hai
Allah Ne In Ko Qudrat Bakhshi Hai Wo Maadar Zaad Andho Ko Beena Kar Dete Hain, Apahijo Ko Sihhat Ata Karte Hain, Murdo Ko Zinda Karte Hain Lekin Ye Wo Poshida Amr Hai Jo Makhlooq Ke Liye Zaahir Nahin Kiya Jaata Taaki Log Un Ki Taraf Hama Tan Maayil Ho Kar Apne Allah Ko Bhool Na Jaayein
Auliya -e- Kiraam Ko Ye Qudrat Wa Tawanayi Tajdaar -e- Madina ﷺ Ki Barkat Se Haasil Huyi Hai, Ye Sab Aap ﷺ Ke Moajizaat Hi Hain

(الابریز)

Abde Mustafa

Aap Ka Zikr Hai Khaas Zikre Khuda

Nabiye Kareem, Noor -e- Mujassam, Sarkar -e- Madina ﷺ Ka Zikr Karna, Khuda Ka Zikr Karna Hai
Allah Ta'ala Ne Aap ﷺ Ke Zikr Ko Buland Kiya Hai Aur Apna Zikr Qarar Diya Hai

Hadees -e- Qudsi Hai, Allah Ta'ala Farmata Hai :
Maine Iman Ka Mukammal Hona Is Baat Par Mauqoof Kar Diya Hai Ke (Aye Mehboob) Mere Zikr Ke Saath Tumhara Zikr Bhi Ho Aur Maine Tumhare Zikr Ko Apna Zikr Thehra Diya Hai Pas Jis Ne Tumhara Zikr Kiya Us Ne Mera Zikr Kiya

(الشفاءللقاضی عیاض المالکی)

Quraan -e- Kareem Mein Allah Ta'ala Ke Zikr Ke Saath Zikre Rasool ﷺ Ke Jalwe Kayi Jagah Nazar Aate Hain, Chunanche Irshad -e- Baari Hai :

(1) To Ailan -e- Jung Sun Lo Allah Aur Us Ke Rasool Ki Taraf Se

(البقرة:279)

(2) Aur Jo Hukm Maane Allah Aur Us Ke Rasool Ka

(النساء:13)

(3) Aur Jo Allah Aur Us Ke Rasool Ki Nafarmani Kare

(النساء:14)

(4) Hukm Maano Allah Ka Aur Hukm Maano Rasool Ka

(النساء:59)

(5) To Use Allah Aur Us Ke Rasool Ke Huzoor Ruju Karo

(النساء:59)

(6) Allah Ki Utari Huyi Kitab Aur Rasool Ki Taraf Aao

(النساء:61)

(7) Aur Jo Allah Aur Us Ke Rasool Ka Hukm Maane

(النساء:70)

(8) Jis Ne Rasool Ka Hukm Maana Beshak Us Ne Allah Ka Hukm Maana

(النساء:80)

(9) Aur Jo Apne Ghar Se Nikla Allaho Rasool Ki Taraf Hijrat Karta

(النساء:100)

(10) Iman Rakho Allah Aur Us Ke Rasool Par

(النساء:136)

(11) Aur Kafir Chahte Hain Ke Allah Se Us Ke Rasoolo Ko Juda Kar Dein

(النساء:150)

(12) Aur Jo Allah Aur Us Ke Rasoolo Par Iman Laaye

(النساء:152)

(13) Allah Aur Us Ke Rasoolo Par Iman Laao

(النساء:171)

(14) Jo Allah Aur Us Ke Rasool Se Ladte Hain

(المائدہ:33)

(15) Tumhare Dost Nahin Magar Allah Aur Us Ka Rasool Aur Iman Waale

(المائدہ:55)

(16) Aur Jo Allah Aur Us Ke Rasool Aur Musalmano Ko Apna Dost Banaye

(المائدہ:56)

(17) Aao Us Ki Taraf Jo Allah Ne Utara Aur Rasool Ki Taraf

(المائدہ:104)

(18) To Iman Laao Allah Aur Us Ke Rasool Be Padhe Ghaib Batane Waale Par

(الاعراف:158)

(19) Allah Aur Us Ke Rasool Ka Hukm Maano

(الانفال:1)

(20) Ye Is Liye Ke Inhone Allah Aur Us Ke Rasool Se Mukhalifat Ki

(الانفال:13)

(21) Aur Jo Allah Aur Us Ke Rasool Se Mukhalifat Kiye

(الانفال:13)

(22) Allah Aur Us Ke Rasool Ka Hukm Maano

(الانفال:20)

(23) Aye Iman Waalo! Allah Aur Us Ke Rasool Ke Bulane Par Haazir Ho Jaao

(الانفال:24)

(24) Allah Aur Rasool Se Dagha Na Karo

(الانفال:27)

(25) To Is Ka Panchwa Hissa Khaas Allah Aur Us Ke Rasool Ka Hai..... Al Aayat

(الانفال:41)

(26) Bezari Ka Hukm Sunana Hai Allah Aur Us Ke Rasool Ki Taraf Se

(التوبه:1)

(27) Allah Aur Us Ke Rasool Ki Taraf Se Tamam Logon Ki Taraf Bade Hajj Ke Din Ailan Hai

(التوبه:3)

(28) Allah Bezaar Hai Mushriko Se Aur Us Ka Rasool

(التوبه:3)

(29) Mushriko Ke Liye Allah Aur Us Ke Rasool Ke Paas Koi Ahad Kyun Kar Hoga

(التوبه:7)

(30) Allah Aur Us Ke Rasool Aur Musalmano Ke Siwa Kisi Ko Apna Raazdar Na Banayenge

(التوبه:16)

(31) Ye Cheezein Agar Tumhein Allah Aur Us Ke Rasool Se Zyada Pyari Ho

(التوبه:24)

(32) Aur Haraam Nahin Maante Us Cheez Ko Haraam Kiya Allah Aur Us Ke Rasool Ne

(التوبه:29)

(33) Ye Ke Wo Allah Aur Us Ke Rasool Se Munkir Huye

(التوبه:54)

(34) Aur Kya Hi Achha Hota Agar Wo Is Par Raazi Hote Jo Allah Aur Rasool Ne In Ko Diya

(التوبه:59)

(35) Aur Kehte Hain Humein Allah Kaafi Hai Ab Deta Hai Allah Humein Apne Fazl Se Aur Us Ka Rasool

(التوبه:59)

(36) Aur Allaho Rasool Ka Haque Zyada Tha Ke Use Raazi Karte

(التوبه:62)

(37) Jo Mukhalifat Kare Allah Aur Us Ke Rasool Ki

(التوبه:63)

(38) Aur Allaho Rasool Ka Hukm Maanein

(التوبه:71)

(39) Aur Unhein Kya Bura Laga Yahi Na Ke Allaho Rasool Ne Unhein Ghani Kar Diya

(التوبه:74)

(40) Is Liye Ke Wo Allah Aur Us Ke Rasool Ke Munkir Huye

(التوبه:80)

(41) Beshak Wo Allah Aur Rasool Se Munkir Huye

(التوبه:84)

(42) Wo Jinhone Allaho Rasool Se Jhoot Bola Tha

(التوبه:90)

(43) Jab Ke Allah Aur Us Ke Rasool Ke Khair Khaa Rahein

(التوبه:91)

(44) Aur Ab Allaho Rasool Tumhare Kaam Dekhenge

(التوبه:94)

(45) Aur Ab Allaho Rasool Tumhare Kaam Dekhenge

(التوبه:105)

(46) Aur (Ye Masjid -e- Zaraar) Us Ke Intezar Mein Hai Jo Pehle Se Allah Aur Us Ke Rasool Ka Mukhalif Hai

(التوبه:107)

(47) Hum Iman Laaye Allah Aur Rasool Par

(النور:47)

(48) Aur Jab Allah Aur Us Ke Rasool Ki Taraf Bulaye Jaayein

(النور:48)

(49) Ya Ye Darte Hain Ke Allaho Rasool In Par Zulm Karenge

(النور:50)

(50) Jab Allah Aur Rasool Ki Taraf Bulaye Jaayein Ke Rasool In Mein Faisla Farmaye

(النور:51)

(51) Aur Jo Hukm Maane Allah Aur Us Ke Rasool Ka

(النور:52)

(52) Tum Farmao Ke Hukm Maano Allah Aur Hukm Maano Rasool Ka

(النور:54)

(53) Iman Waale To Wahi Hain Jo Allah Aur Us Ke Rasool Par Yaqeen Laaye

(النور:62)

(54) Jo Allah Aur Us Ke Rasool Par Iman Laate Hain

(النور:62)

(55) Humein Allaho Rasool Ne Waada Na Diya

(الاحزاب:12)

(56) Bole Ye Hai Wo Jo Humein Waada Diya Tha Allah Aur Us Ke Rasool Ne

(الاحزاب:22)

(57) Aur Sach Farmaya Allah Aur Us Ke Rasool Ne

(الاحزاب:22)

(58) Agar Tum Allah Aur Us Ke Rasool Ko Chahti Ho

(الاحزاب:29)

(59) Aur Jo Tum Mein Farma Bardaar Rage Allah Aur Us Ke Rasool Ki

(الاحزاب:31)

(60) Aur Allah Aur Us Ke Rasool Ka Hukm Maano

(الاحزاب:32)

(61) Jab Allaho Rasool Kuchh Hukm Farma Dein

(الاحزاب:36)

(62) Aur Jo Hukm Na Maane Allah Aur Us Ke Rasool Ka

(الاحزاب:36)

(63) Jise Allah Ne Neamat Di Aur Tumne Use Neamat Di

(الاحزاب:37)

(64) Beshak Jo Iza Dete Hain Allah Aur Us Ke Rasool Ko

(الاحزاب:57)

(65) Haaye Kisi Tarah Humne Allah Ka Hukm Maana Hota Aur Rasool Ka Hukm Maana Hota

(الاحزاب:66)

(66) Aur Jo Allah Aur Us Ke Rasool Ki Farma Bardaari Kare

(الاحزاب:71)

(67) Allah Ka Hukm Maano Aur Rasool Ka Hukm Maano

(محمد:33)

(68) Taaki Tum Allah Aur Us Ke Rasool Par Iman Laao

(الفتح:9)

(69) Wo Jo Tumhari Bai'at Karte Hain Wo Allah Hi Se Bai'at Karte Hain

(الفتح:10)

(70) Aur Jo Iman Na Laaye Allah Aur Us Ke Rasool Par

(الفتح:13)

(71) Aur Jo Allah Aur Us Ke Rasool Ka Hukm Maane

(الفتح:17)

(72) Allah Aur Us Ke Rasool Se Aage Na Badho

(الحجرات:1)

(73) Aur Agar Tum Allah Aur Us Ke Rasool Ki Farma Bardaari Karoge

(الحجرات:14)

(74) Iman Waale To Wahi Hain Jo Allah Aur Us Ke Rasool Par Iman Laaye

(الحجرات:15)

(75) Aur Wo Jo Allah Aur Us Ke Sab Rasoolo Par Iman Laayein

(الحدید:19)

(76) Ye Is Liye Ke Tum Allah Aur Us Ke Rasool Par Iman Rakho

(المجادلة:4)

(77) Beshak Jo Mukhalifat Karte Hain Allah Aur Us Ke Rasool Ki

(المجادلة:5)

(78) Aur Allah Aur Us Ke Rasool Ke Farma Bardaar Raho

(المجادلة:13)

(79) Beshak Wo Jo Mukhalifat Karte Hain Allah Aur Us Ke Rasool Ki

(المجادلة:20)

(80) Allah Likh Chuka Ke Zaroor Main Ghalib Aaunga Aur Mere Rasool

(المجادلة:21)

(81) Aur Jinhone Allah Aur Us Ke Rasool Ki Mukhalifat Ki

(المجادلة:22)

(82) Ye Is Liye Ke Wo Allah Aur Us Ke Rasool Se Juda Rahe

(الحشر:40)

(83) (Wo Ghaneemat) Allah Aur Rasool Ki Hai..... Al Aayat

(الحشر:70)

(84) Aur Allaho Rasool Ki Madad Karte Hain

(الحشر:80)

(85) Iman Rakho Allah Aur Us Ke Rasool Par

(الصف:11)

(86) Aur Izzat Allah Aur Us Ke Rasool Aur Musalmano Ke Liye Hi Hai

(المنافقون:8)

(87) To Iman Laao Allah Aur Us Ke Rasool Par

(التغابن:8)

(88) Aur Allah Ka Hukm Maano Aur Rasool Ka Hukm Maano

(التغابن:12)

(89) Aur Jo Allah Aur Us Ke Rasool Ka Hukm Maane

(الجن:23)

ZIKRE KHUDA JO UN SE JUDA CHAHO NAJDIYO
WALLAH ZIKRE HAQUE NAHIN KUNJI SAKAR KI HAI

Imam -e- Ahle Sunnat Farmate Hain Ke Aye Najdiyo! Agar Tum Ye Chahte Ho Ke Huzoor ﷺ Ke Zikr Ko Khuda Ke Zikr Se Juda Kar Diya Jaaye To Khuda Ki Qasam! Aisa Zikr Khuda Ka Zikr Na Kehla Sakega Balki (Wo Zikr) Jahannam Ki Chaabi Saabit Hoga Aur Tumhein Dozakh Mein Gira Kar Chhodega

(انظر: شرح کلام رضا، ص590)

Abde Mustafa

Ab Kya Dekhoo Jab Tu Samne Hai

Hazrate Ayesha Radiallaho Ta'ala Anha Farmati Hain :
Main Charkha Kaat Rahi Thi Aur Huzoor -e- Akram ﷺ Mere Saamne Baithe Huye Apne Joote Ko Pewand Laga Rahe The

Aap ﷺ Ki Peshani Mubarak Par Pasine Ke Qatre The Jin Se Noor Ki Shua'ein Nikal Rahi Thi
Is Haseen Manzar Ne Mujhe Charkha Kaatne Se Rok Diya, Bas Main Aap Ko Dekh Rahi Thi......, Aap ﷺ Ne Farmaya : Tujhe Kya Hua?
Maine Arz Ki : Aap Ki Peshani Mubarak Par Pasine Ke Qatre Hain Jo Noor Ke Sitare Maloom Hote Hain
Agar (Arab Ka Mash'hoor Shaayer) Abu Kabeer Aap Ko Is Haalat Mein Dekh Leta To Yaqeen Kar Leta Ke Us Ke Sher Ka Misdaq Aap Hi Hain Ke :

واذا نظرت الی اسرۃ وجھہ

برقت بروق العارض المتھلل

Yaani Jab Main Us Ke Rooye Mubarak Ko Dekhta Hoon To Us Ke Rukhsaro Ki Chamak Misle Hilaal Nazar Aati Hai

(ابن عساکر،ابو نعیم،دیلمی،خطیب،زرقانی علی المواھب،ذکر جمیل بہ حوالہ کمال وجمال حبیب،ص180)

Abde Mustafa

Eid Mein Gunaho Ki Shopping

Eid Ke Liye Naye Kapde Mol Lene Ke Saath Saath Aaj Kal Gunaho Ki Bhi Khareedari Ho Rahi Hai......!
Shayad Hi Koi Aisa Market Hoga Jis Mein Be Parda Aurato Ka Rela Na Laga Ho
Khule Aam Aurateim Dukandar Mardo Se Baat Cheet Kar Rahi Hain Aur Shauhar Saahib Pahlu Mein Khade Dekh Rahe Hain Kyunki Un Ke Nazdeek To "Ye Sab Chalta Hai"
Abhi Jo Halaat Hain, Ek Nek Aadmi Market Mein Qadam Rakhne Ki Soch Bhi Nahin Sakta
Ye "Rela" Sadko Se Le Kar Galiyo Tak Laga Hua Hai
Agar Kisi Wajah Se Ye Manazir Dekhne Ka Ittefaq Ho Jaata Hai To Dil Khoon Ke Aansu Rota Hai

Ye Humein Kya Ho Gaya Hai? Hum Kidhar Ja Rahe Hain? Kya Eid Ki Shopping Itni Zaroori Hai Ke Hum Shariat Ko Peeth Pichhe Daal Dein?
Agar Shopping Se Waqt Mil Jaaye To Kabhi Sochein Ke Kya Hum Ne Gunaho Ki Shopping To Nahin Ki?

Abde Mustafa

Kya Aisa Nahin Ho Sakta?

Kya Aisa Nahin Ho Sakta Ke Ek Shauhar Apni Biwi Ke Liye "Shareefo Waale" Kapde Khareed Laaye Aur Biwi Use Khushi Khushi Qabool Kar Le?
Nahin Nahin Bilkul Nahin! Ye Maine Kya Keh Diya! Aisa Kaise Ho Sakta Hai......!
Biwi Sahiba Ki Pasand Bhi To Koi Cheez Hai,
Shauhar Par To Laazim Hai Ke Ek Din Balki Do Din Aur Agar Na Ho To Teen Din Ka Waqt Nikaal Kar Biwi Ko Poore Bazaar Ghuma Kar Shopping Karwaye Aur Aise Kapde Dilwaye Jo Muhalle Mein Sab Se Alag Ho Taaki Dekhne Waalo Ke Tassuraat (Comments) Ke Izhaar Se Dono Miya Biwi Ko Sukoon Haasil Ho
Ye Bhi Dekhna Zaroori Hai Ke Is Saal Eid Mein "Kya Chal Raha Hai?" (Matlab Kis Ka Trend Hai)
Kahin Aisa Na Ho Ke Hum Purane Version (Model) Ke Kapde Khareed Lein Aur Bazaar Mein Kuchh Aur Chal Raha Ho
Biwi Sahiba Khud Kapde Ka Color, Design, Quality, Brand Aur Qeemat Waghaira Dekhengi Aur Dukandar Se Khud Mol Tol Bhi Karengi,
Ab Hum Parde Ki Baat Karenge To Ye Tak Kaha Ja Sakta Hai Ke "Niyyat Achhi Honi Chahiye" Lihaza Hum Khamosh Hain Kyunki Shauhar, Biwi, Dukandar Aur Aas Paas Mein Maujood Log, Sab Ki Niyyat Achhi Hai Aur Humari Hi Soch Kharab Hai

Gustakhi Muaaf Karein, Hum Zyada Bol Gaye.......!
Abde Mustafa

Love Ya Arrange?

Shadiyo Ka Jo Tariqa Abhi Chal Raha Hai, Us Ki Wajah Se Kayi Log Is Ghalat Fahmi Mein Pad Jaate Hain Ke Unhone Arrange Marriage Ki Hai
Zara Ghaur Karein Ke Arrange Marriage Aaj Kal Hoti Kahan Hai? Rishta Tay Hone Ke Fauran Baad Ladka Aur Ladki Apna Apna Mobile Sambhaal Lete Hain Aur Din Raat Ek Dusre Se Gap Shap Jaari Rehti Hai Phir Mulaqatein Aur Baato Par Baatein.......,
Ye To Ghuma Phira Kar Love Marriage Hi Hai Jise Arrange Ka Naam De Diya Gaya Hai
Aisa Bhi Hota Hai Ke Shadi Ki Tarikh Mahino Balki Ek Saal Baad Ki Rakhi Gayi Hai Aur Idhar Ladke Aur Ladki Ke Darmiyan Mulaqato Aur Baato Silsila Jaari Hai Jo Shadi Tak Chala To Chala Warna Kuchh Gadbad Hone Par Shadi Cancel!
Ek Dusre Ko Dekh Liya, Baatein Kar Li, Haatho Mein Haath De Kar Park Waghaira Bhi Ghoom Liya, Online Chatting Kar Li, Offline Bhi Nahin Chhoda To Ab Humein Koi Samjha De Ke Ye Arrange Marriage Kaise Hua? Ye To Khalis Love Marriage Hai Jis Mein Thodi Si Tabdeeli (Changing) Hai
Jaise Love Marriage Mein Khule Aam Ek Dusre Ko Dekh Kar Pasand Kiya Jaata Hai Usi Tarah Aaj Kal Arrange Mein Bhi Kiya Jaata Hai, Dating Chatting Dono Mein Hoti Hai,
Ho Sakta Hai Koi Ye Kahe Ke Love Marriage Mein Propose Kiya Jaata Hai Lekin Yahan Aisa Nahin Hai To Hum Bata Dein Ke Aaj Kal Arrange Mein Bhi Propose Ka System Hai Jise Mangni (Engagement) Ka Naam De Diya Gaya Hai
Dono Mein Farq Ye Hai Ke Wahan "I Love You" Bol Kar Propose Kiya Jaata Hai Aur Yahan Mangni Mein Ek Dusre Se Baat Karne Ke Baad Anguthi Pehna Kar Propose Kiya Jaata Hai

Wahan Ladki Ya Ladke Ki Taraf Se Iqrar Aur Inkar Ki Gunjaish Hoti Hai To Yahan Bhi Aisa Hi Hota Hai, Agar Chaho To Iqrar Ya Inkaar Ye Love Marriage Jis Par Arrange Ka Lable Laga Kar Kaam Chalaya Ja Raha Hai, Is Mein Ek Fayeda Ladko Aur Ladkiyo Ko Ye Ho Jaata Hai Ke "Safety" Poori Milti Hai
Is Mein Dono Mahfooz Rehte Hain, Na To Phone Par Baat Karne Se Apna Baap Rok Sakta Hai Aur Na Mulaqat Karne Se Us Ka Baap!
Humari Is Tehreer Se Wo Log Apni Ghalat Fahmi Ka Ilaaj Kar Sakte Hain Jinhein Lagta Hai Ke Unhone Arrange Marriage Ki Hai Ya Karenge

Abde Mustafa

Humari Beti Aisi Waisi Nahin Hai

Aaj Beti Khud Bazaar Se Apni Pasand Ke Kapde Khareed Kar Laayi Hai Aur Baap, Maa Aur Bhai Bahut Khush Hain Ke Ladki Samajhdar Ho Gayi Hai
Is Taraqqi Se Ghar Mein To Kisi Ko Takleef Nahin Hai Lekin Agar Koi Deeni Ilm Rakhne Waala "Molvi Type Shakhs" Is "Taraqqi" Ko Ghalat Kehne Ki Jasarat Kar Baithe To Use Fauran Jawab Diya Jaata Hai Ke "Humari Beti Aisi Waisi Nahin Hai" Ab Unhein Kaun Samjhaye Ke Kisi Ki Bhi Beti Paidayishi "Aisi Waisi" Nahin Hoti Aap Ko Bhale Hi Apni Beti Par Bharosa Ho Lekin Hum To Itna Hi Jaante Hain Ke Wo Bhi Insan Hai
Aap Kuchh Bhi Kahein Lekin Ye Sach Hai Ke Wo Gunaho Se Masoom Nahin Hai
Aap Ki Nazro Mein Aap Ki Beti Ka Koi Dushman Nahin Hai Lekin Ek Khula Dushman Hai Jise Shaitan Kaha Jaata Hai
Ye Bhi Jaan Lijiye Ke Jitni Ladkiya Ladko Ke Saath Bhaag Gayi, Jin Ke Saath Zabardasti Zina Kiya Gaya Aur Jinhone Khudkushi Kar Li, Wo Sab Ladkiya Bhi Paidayishi "Aisi Waisi" Nahin Thi Balki Kaiyo Ne Mil Kar Use "Aisi Waisi" Bana Daala

Hum Ne Ishare Mein Bahut Kuchh Kaha Hai, Agar Aap Samajh Gaye To Phir Ye Bhi Samajh Lijiye Ke Ye "Taraqqi" Nahin Hai, Agar Aap Nahin Samjhe To Phir Aap Ki Beti To Scooty Chalana Jaanti Hi Hai, Bas Chabi De Dijiye Aur Paise Ya Card De Dijiye Taaki Wo Bhi Is Eid Par Apne Pasand Ki Shopping Kar Sake Waise Deeni Ilm Rakhne Waale "Molvi Type Log" Agar Zyada Bolein To Aap Bilkul Tawajjoh Na Dein Kyunki Aap Unse Behtar Jaante Hain Ke "Taraqqi" Kise Kehte Hain Aur Aap Ki Beti Bhi "Aisi Waisi" To Hai Nahin

Abde Mustafa

30 Jode Kapde

Mere Saamne Ek Shakhs Ne Apne Bete Se Kaha :
Mere Paas 25 Se 30 Jode Kapde Ho Gaye Hain Lihaza Is Saal (Eid Ke Liye) Main Kapde Nahin Loonga
Bete Ne Kaha : Aisa Kaise Ho Sakta Hai, Kapde To Aap Ko Lene Hi Honge......!
Kisi Ghareeb Ke Paas Pehenne Ke Laayiq Do Jode Kapde Nahin Hain Aur Kisi Ke Paas 25 Se 30 Jode Kapde Rakhe Huye Hain, Ye Kaisa Insaf Hai?
Apne Maal Se Jahan Tak Ho Sake Gharibo Ki Madad Kijiye
Agar Aap Ke Paas Kayi Jode Kapde Hain To Zaroori Nahin Ke Har Eid Par Naye Kapde Khareede Jaayein
Apne Rishtedaro Mein Ya Jin Ke Baare Mein Aap Jaante Hain Ke Un Ki Maali Haalat Kharaab Hai, Un Ki Jis Tarah Ho Sake Madad Kijiye
Abde Mustafa

Ilm Haasil Karne Ka Maqsad

Ilm Haasil Karne Se Pehle Ye Niyyat Honi Chahiye Ke Hum Us Par Amal Karenge Aur Ho Saka To Dusro Ko Bhi Targheeb Dilayenge

Ilm Ko Dunya Ke Liye Haasil Karna Qiyamat Ki Nishaniyo Mein Se Ek Hai
Nabiye Kareem ﷺ Ne Qiyamat Ki Ek Nishani Ye Batayi Ke Deeni Gharz Ke Ilawa Ilm Haasil Kiya Jayega

(سنن الترمذی، باب ماجاء فی علامۃ حلول المسخ والخسف، ح2211)

Abde Mustafa

Dunya Ke Liye Ilm

Nabiye Kareem ﷺ Ne Irshad Farmaya Ke Jo Allah Ki Raza Ke Ilawa Kisi Aur Maqsad Ke Liye Ilme Deen Haasil Kare To Wo Apna Thikana Jahannam Mein Bana Le

(جامع الترمذی، باب ماجاء فیمن یطلب بعلمہ الدنیاء، ح2655)

Sunan Tirmizi Ke Jis Baab Mein Ye Hadees Hai Us Ka Unwaan Hai :

"باب ماجاء فيمن يطلب بعلمه الدنياء"

Yaani "Jo Ilm Ke Zariye Dunya Ka Talabgaar Ho" Aur Isi Baab Mein Ek Aur Hadees Kuchh Yun Hai Ke Nabiye Kareem ﷺ Ne Irshad Farmaya :
Jo Shakhs Ilme Is Liye Haasil Kare Taaki Us Ke Zariye Ulama Ka Muqabla Kare Ya Juhala Ke Saath Bahas Kare Ya Logon Ki Tawajjoh Apni Taraf Mabzool Kare To Allah Ta'ala Use Jahannam Mein Dakhil Karega

(ایضاً، ح2654)

Allah Ta'ala Humein Faqat Apni Raza Ke Liye Ilm Haasil Karne Ki Toufique Ata Farmaye

Abde Mustafa

Ladkiyon Ko Padhana Sahih Nahin Hai

Unwaan (Title) Dekh Kar Bhadakne Se Pehle Humari Poori Baat Sun Lein,

Humein Maloom Hai Ke Jab Koi Deeni Ilm Rakhne Waala "Molvi Type" Shakhs Aisi Baatein Karta Hai Ke "Ladkiyo Ko Ye Nahin Karna Chahiye, Wo Nahin Karna Chahiye....." To Kayi Logon Ko Badi Takleef Hoti Hai
Abhi Ek Muqabla (Competition) Chal Raha Hai Ke "Ladkiya Kisi Se (Khaas Kar Ladko Se) Kam Nahin Hain" Aur Taqreeban Har Shakhs Apne Ghar Ki Ladkiyo Ko Is Muqable Ka Hissa Banana Chahta Hai Ladka School Jayega To Ladki Bhi Jayegi, Ladka College Jayega To Ladki Bhi Jayegi, Ye Gaadi Chalayega To Wo Bhi Chalayegi, Ye Naukri (Job) Karega To Wo Bhi Karegi, Agar Ye Kushti (Boxing) Karega To Us Ne Bhi Chudiya Nahin Pehni Hain Aur Agar Ye Siyasat (Politics) Mein Aayega To Wo Bhi Election Ladegi!
Is Muqable Mein Jo Cheez Kinare (Side) Kar Di Gayi Wo Hai "Shariat" Aur Ab To Ye Sab Itna Aam (Common) Ho Chuka Hai Ke Ghalat Ko Ghalat Hi Nahin Samjha Jaata!
Aise Halaat Mein Phans Jaata Hai "Molvi Type" Shakhs Jo Logon Ko Ye Samjhane Nikalta Hai Ke Sahih Kya Hai Aur Ghalat Kya Hai Baatein To Bahut Hain Par Ab Hum Unwaan (Title) Ki Taraf Laut'te Hain
Humara Ek Sawal Hai Ke Ladkiyo Ko Padhane Ki Kya Zaroorat Hai? Hum Jaante Hain Aap Ke Paas Kayi Jawabaat Hain Aur Agar Nahin Bhi Hain To Aap Ko Kahin Se Intezam Karne Honge Lekin Pehle Sawal Ko Achhi Tarah Samajh Lijiye,
Sawal Mein "Padhane" Se Muraad Jadeed Asri Uloom Yaani Matric, Intermediate, Bachelor, Master Waghaira Hain Na Ke Deeni Uloom Jo Ke Aaj Kal Itna Padhaya Jaata Hai Ke Ladke Waalo Se Kaha Ja Sake Ke "Ladki Quraan Padhna Jaanti Hai"
Ab Aap Kayi Jawabaat De Sakte Hain Jin Ka Seedha Talluq (Connection) Us Muqable Se Hoga Jo Hum Ne Bayaan Kiya Aur Baat Phir Wahin Aa Gayi Ke Aap Bhi Isi Muqable Ke Chakkar Mein

Kisi "Ek Cheez" Ko Kinare (Side) Karna Chahte Hain Jis Ka Naam Upar Bayaan Ho Chuka Hai
Jis Cheez Ko Kinare Kiya Ja Raha Hai, Us Ko Zara Saamne (Front Mein) Rakhte Hain, Ek Aisa Pahlu Nazar Aata Hai Jis Ki Ek Jhalak Se Aise "Muqablo" Ka Koi Koi Wujood Hi Baaqi Nahin Rehta, Chunanche :
Imam -e- Ahle Sunnat, Aala Hazrat Rahimahullahu Ta'ala Likhte Hain Ke Sahih Hadees Se Saabit Hai Ke Ladkiyo Ko Surah -e- Yusuf Shareef Ki Tafseer Na Padhayi Jaaye

(ملخصًا: فتاوی رضویہ، ج24، ص456)

Surah -e- Yusuf Quraan Ka Hissa Hai, Jis Ke Baare Mein Allah Ta'ala Irshad Farmata Hai :

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ

Yaani "(Aye Nabi ﷺ) Hum Tumhare Samne Sab Se Achha Waqiya Bayaan Karte Hain"
Allah Ta'ala Is Waqiye Ko Sab Se Achha Waqiya Farma Raha Hai, Is Ke Bawajood Bhi Aurato Ko Is Ki Tafseer Padhane Se Mana Kiya Gaya Hai
Ab Sawal Ye Uth'ta Hai Ke Kyun Mana Kiya Gaya? Is Waqiye Mein Aisa Kya Hai?......,
In Sawalo Ka Jawab Jaanne Se Pehle Ye Jaanne Ki Koshish Kijiye Ke Aap Ki Ladki Ko Matric Tak Padhaye Jaane Waale Subjects Mein Kya Kya Maujood Hai?
English Aur Hindi Kitabo Mein Kaise Waqiyaat Maujood Hai?
Aap Ki Ladki Ke School Bag Mein Maujood Science Ki Kitab Mein Kya Kya Hai?
Matric Tak (Taqreeban 13-14 Saal Tak) Rozana Paanch Se Chhe Ghante Tak (Taqreeban 27,000 Ghanto Tak) Kya Padhaya Gaya?
College Mein Aap Ki Ladki Ne Kya Padha?
Jism Ke Hisso (Parts Of Body) Ke Naam Par Kya Kya Jaanne Ko Mila?

Lecture Mein Kya Tha? Tarikh Mein Kya Tha? Zoology Mein Kya Jaana? Botany Mein Kya Seekha? Computer Course Mein Kya Seekha?......?
Jab Aap Ye Sab Jaan Lein Us Ke Baad Ye Jaanne Ki Koshish Kijiyega Ke Surah -e- Yusuf Ki Tafseer Kyun Nahin Padhani Chahiye Aap Ko Kisi "Molvi Type" Shakhs Ke Chakkar Mein Phansne Ki Zaroorat Nahin Hai Kyunki Aap Un Se Zyada Apni Ladki Ke Liye Bhalayi Ke Talabgaar Hain
Aur Haan! Ye Bhi Bata Dijiyega Ke "Humara Unwaan" Kis Tarah Ghalat Hai
Agar Humari Baatein Ghalat Hain To Inhein Deewar Par Maar Dein Aur "Muqable" Mein Zaroor Hissa Lein, Dakhila (Admission) To Humesha Jaari Hai

Abde Mustafa

Ja Tujhe Bakhsha

Ameerul Momineen, Hazrate Maula -e- Kayenat, Aliyyul Murtaza, Sher -e- Khuda Radiallaho Ta'ala Anho Farmate Hain Ki Nabiye Kareem ﷺ Ki Wafat Ke Baad Aap Ke Rauza -e- Anwar Par Ek A'arabi Haazir Hua Aur Us Ne Apne Aap Ko Wahan Gira Diya Phir Mazaar -e- Paak Ki Khaak Ko Apne Sar Par Daalte Huye Kahne Laga:
Ya Rasoolallah ﷺ! Jo Kuchh Aap Par Nazil Hua Hum Ne Suna Aur Un Mein Se Ye (Aayat) Bhi Hai :

وَلَوْ اَنَّهُمْ اِذْ ظَّلَمُوْۤا اَنْفُسَهُمْ جَآءُوْكَ فَاسْتَغْفَرُوا اللّٰهَ وَ اسْتَغْفَرَ لَهُمُ الرَّسُوْلُ لَوَجَدُوا اللّٰهَ تَوَّابًا رَّحِيْمًا

(النساء:64)

Yaani "Aur Agar Woh Apni Jaano Par Zulm Kar Baithein To Aye Habeeb! Tumhare Huzoor Haazir Hon Phir Allah Se Muaafi Chahein Aur Rasool Un Ki Shafa'at Farmayein To Zaroor Allah Ko Bahut Tauba Qabool Karne Waala Meharban Paayein

(A'arabi Ne Mazeed Arz Kiya) Ya Rasoolallah ﷺ! Maine Apne Upar Zulm Kiya Hai (Yaani Gunaah Kiye Hain) Aur Aap Ki Bargaah Main Haazir Hua Hoon, Aap Mere Liye Magfirat Ki Dua Farmayein
Qabr -e- Anwar Se Aawaz Aayi : Ja Tujhe Bakhsh Diya Gaya!

(وفاالوفا،ج2،ص1361 وتفسیر مدارک)

Imam -e- Ahle Sunnat Kya Khoob Likhte Hain :

MUJRIM BULAAYE AAYE HAIN "JAA'UKA" HAI GAWAH
PHIR RADD HO KAB YE SHAAN KARIMO KE GHAR KI HAI!

BA KHUDA KHUDA KA YAHI HAI DAR NAHIN AUR KOI MAFAR MAQAR
JO WAHAN SE HO YAHIN AAKE HO JO YAHAN NAHI WO WAHAN NAHIN

WAHI RAB HAI JIS NE TUJHKO HAMA TAN KARAM BANAYA
HUMEN BHEEK MAANGNE KO TERA AASTAA BATAAYA

Team Abde Mustafa

Likhne Aur Bolne Se Pehle Soch Lijiye

Nabiye Paak ﷺ Ka Farman Hai :
Banda Kabhi Sirf Ek Baat Allah Ta'ala Ki Raza Ke Khatir Bolta Hai Aur Us Ko Ye Gumaan Bhi Nahin Hota Ke Ye Baat Chalte Chalate Kahan Tak Pahunch Jayegi Aur Us Ki Sirf Yahi Ek Baat Qiyamat Tak Ke Liye Raza -e- Ilahi Ka Zariya Ban Jaati Hai Aur Kabhi Banda Sirf Ek Baat Aisi Bolta Hai Jo Allah Ta'ala Ki Naraazi Ka Sabab Hoti Hai Aur Us Ko Ye Andaza Nahin Hota Ke Ye Baat (Kitni Zubaano Se Hoti Huyi) Kahan Tak Pahunchegi Aur Wahi Ek Baat Us Ke Liye Qiyamat Mein Allah Ta'ala Ki Naraazi Ka Sabab Ban Jaati Hai

(المستدرک للحاکم،اردو،کتاب الایمان،ج1،ص97،98،ر136)

Is Mein Un Logon Ke Liye Sabaq Hai Jo Bina Soche Samjhe Kuchh Bhi Bol Dete Hain Aur Phir Un Ki Baat Aag Ki Tarah Phail Jaati Hai

Humare Moonh Se Nikli Huyi Baatein Jab Logon Ke Kaano Mein Pahunchti Hain To Phir Wahin Tak Nahin Rehti Balki Kayi Kaano Tak Pahunch Jaati Hain Lihaza Kaafi Soch Samajh Kar Baat Karni Chahiye
Social Networking Sites (Facebook, WhatsApp Aur Isi Tarah Ke Deegar Platforms) Par Likhne Waalo Ke Liye Bhi Lamha -e- Fikr Hai Kyunki In Platforms Par Likhi Gayi Baato Ko Kitne Log Padhte Hain, Copy Paste Karte Hain Aur Share Karte Hain, Is Ka Humein Andaza Tak Nahin Hota,
Isi Liye Chahiye Ke Zaroori Baatein Likhein Aur Fuzool Ko Tark Kar Dein
Abde Mustafa

Masajid Ke Imamo Ke Halaat

Ahle Sunnat Ki Masjido Mein Imamat Karne Waalo Ke Jo Halaat Hain Wo Bahut Bure Ho Chuke Hain
Imamat Ki Ahmiyat Aur Zaroorat Se Har Musalman Waqif Hai Aur Is Ki Fazeelat Ke Liye Sirf Itna Kehna Kaafi Hoga Ke Allah Ke Nabi, Huzoor -e- Akram ﷺ Ne Bhi Imamat Farmayi Hai
Ab Jo Hum Bayaan Karne Ja Rahe Hain Wo Aankho Dekhi Baatein Hain Jo Hum Ne Kuchh Masjido Mein Dekhi Hain Warna Allah Behtar Jaanta Hai Ke Kahan Kahan Aisi Zabu'n Haali Hai
Imam Aisa Shakhs Hai Jis Ke Paas Sanad (Degree) To Hai Lekin Namaz Ke Bunyadi Masail Tak Ka Ilm Nahin Hai
Hum Maante Hain Ke Imamat Ke Liye Aalim Hona Shart Nahin Hai Lekin Is Ka Ye Matlab Hargiz Nahin Hai Ke Jis Ko Faraizo Wajibaat Tak Ka Ilm Na Jo Wo Imam Ban Jaaye
Aise Log Imamat Kar Rahe Hain Jinhein Farz Aur Wajib Ki Tareef Bhi Sahih Se Maloom Nahin Hai
Aise Log Apne Saath Saath Apne Pichhe Khade Hone Waale Logon Ki Namazo Ko Bhi Barbad Kar Rahe Hain

Ab Zulm Ki Inteha Dekhiye Ke Jumuah Ke Din Wahi Imam Taqreer Bhi Karta Hai
Ab Ye To Nahin Kaha Ja Sakta Ke Taqreer Karne Ke Liye Bhi Aalim Hona Zaroori Nahin Kyunki Ulama Ne Waazeh Taur Par Likha Hai Ke Ghaire Aalim Ka Taqreer Karna Haraam Hai
Is Ke Ilawa Muhalle Mein Aaye Din Mehfil -e- Milad Ka Ineqad Hote Rehta Hai Jis Mein Wahi Imam Saahib Muqarrir -e- Khusoosi Hote Hain
Jab Aise Log Taqreer Karte Hain To Jo Moonh Mein Aata Hai Bol Kar Nikal Jaate Hain Jis Ki Wajah Se Awaam Gumraah Hoti Hai Namazein To Gayi Upar Se Iman Bhi Khatre Mein Aa Gaya!
Baaz Awqaat Imam Agar Kahin Gaya Hai To Us Ii Ghair Maujoodgi Mein Moazzin Saahib Imamat Ke Liye Khade Ho Jaate Hain Jin Se Namaz Ke Faraiz Puchhe Jaayein To Jawab Mein Kehte Hain Ke Namaz Mein Paanch Faraiz Hai (Fajar Ta Isha) Aur Qira'at Mein To Aisi Roohaniyat Hoti Hai Ke Kuchh Huroof Balki Mukammal Aayat Hi Sunayi Nahin Deti
Bayaan Karne Ko Lambi Dastaan Hai Lekin Yahi Bahut Badi Baat Hai Ke Logon Ki Namazo Ke Saath Saath Un Ka Iman Bhi Khatre Mein Hai!
Ab Is Ka Zimmedar Kaun Hain? Is Ki Islah Kaise Mumkin Hai? Awaam Ko Kya Karna Chahiye? Imam Ka Intekhab Kaise Ho?......?
In Sab Baato Par Humare Akabir Ulama Ko Tawajjoh Dene Ki Zaroorat Hai
Har Ahle Ilm Ki Bhi Zimmedari Banti Hai Ke Jis Tarah Ho Sake Is Maamle Mein Aawaaz Buland Karne Ki Koshish Karein
Abde Mustafa

Mangni (Engagement)

Mangni Dar Asal Nikah Ka Waada Hai, Agar Ye Rasm Sharayi Taqazo Ke Mutabiq Ki Jaaye To Jaayez Hai Aur Is Mein Ladke

Waale Ya Ladki Waale, Dono Ka Ek Dusre Ko Tohfe Dena Zaroori Nahin Hai
Agar Anguthi Dete Hain To Ye Nahin Hona Chahiye Ke Ladka Khud Ladki Ko Apne Haath Se Anguthi Pehnaye Kyunki Mangni Se Wo Miya Biwi Nahin Ban Jaate Balki Mangni Ke Baad Bhi In Ka Aapas Mein Sharayi Parda Karna Zaroori Hai
Agar Nikah Mein Mangni Na Bhi Ho Jab Bhi Koi Harj Nahin, Kuchh Log Ise Nikah Ka Hissa Samajhte Hain Halanki Aisa Nahin Hai, Na Ye Nikah Ka Hissa Hai Aur Na Nikah Ke Liye Zaroori
Murawwaja Mangni Ki Rasm Sab Se Pehle Hindustan Mein Hi Shuru Huyi Aur Hinduo Se Musalmano Mein Aayi (Jaisa Ke Mufti Ahmad Yaar Khan Nayeemi Alaihi Rahma Ne Apni Kitab Islami Zindagi Mein Likha Hai)
Aaj Kal Mangni Ki Rasm Bahut Si Ghair Sharayi Rasmo Ka Majmua Ban Gayi Hai
Gaane Bajana, Ladko Aur Ladkiyo Ka Be Parda Jama Hona, Aapas Mein Hansi Mazaaq Karna, Ye Sab Haraam Hai Aur Kayi Jagaho Par Ladke Ko Sone Ki Anguthi Pehnayi Jaati Hai Halanki Mard Par Sona Pehenna Haraam Hai
Kuchh Boodhi Dadiyo Ne Hazrate Fatima Radiallaho Ta'ala Anha Ke Baare Mein Ye Baatein Ghad Rakhi Hain Ke Un Ki Mangni Par Jannat Se Anguthiyo Ke Tohfe Aaye The
Ye Sab Jhoot Aur Manghadat Hai

(انظر: فتاوی یورپ وبرطانیہ، ص290، 291)

Abde Mustafa

Fiqh Mein Gandi Baatein

Kuchh Aise Log Jinhein Shayad Ilm Reaction Kar Gaya Hai Aur Side Effects Ki Wajah Se Dimaghi Tawazun Bigad Gaya Hai Wo Ye Kehte Hain Ke Fiqh Aur Bil Khusoos Fiqhe Hanafi Ki Kitabo Mein Gandi Gandi Baatein Maujood Hain Maslan Sharmgah Ko Chhoone,

Aapas Mein Milane Aur Sohbat Ki Baatein Aur Mani, Mazi Aur Gande Khoon Ke Baare Mein Bahasein Maujood Hain
Ab Agar Dekha Jaaye To Hadees Ki Kitabo Mein Bhi Aisi Gandi Baatein Maujood Hain!
Kutub -e- Ahadees Mein Aise Abwaab Maujood Hain Jin Ke Naam Kuchh Is Tarah Hain :
Sharmgah Chhoo Lene Se Wuzu,
Sharmgaho Ke Mil Jaane Ka Hukm,
Aurat Ki Pichhli Sharmgah Mein Sohbat,
Tamam Biwiyo Se Sohbat Karne Ke Baad Wuzu,
Ihtelam Mein Tari Dekhna,
Mazi Se Wuzu,
Haiz Waali Aurat Ke Saath Sohbat Waghairahum
In Ke Ilawa Bhi Aisi Bahut Saari Baatein Maujood Hain Jinhein Fiqh Ki Kitabo Mein Dikha Kar "Gandi" Se Tabeer Kiya Jaata Hai
Aise Logon Ko Chahiye Ke Achhi Baato Par Mushtamil Kisi Kitab Ko Padhein Aur Kutub -e- Ahadees Ko Haath Bhi Na Lagayein

Abde Mustafa

Allah Waalo Ka Qurb

Hazrate Abu Sayeed Khudri Riwayat Karte Hain Ke Nabiye Kareem ﷺ Ne Irshad Farmaya :
Tum Se Pehle Ke Logon Mein Ek Shakhs Ne 99 Qatl Kiye Phir Wo Ilaqe Ke Sab Se Bade Aalim Ke Paas Gaya Aur Bataya Ke Us Ne 99 Qatl Kiye Hain (Phir Puchha Ke) Tauba Ki Gunjaish Hai?
Raahib Ne Jawab Diya : Nahin, Us Shakhs Ne Us Raahib Ko Bhi Qatl Kar Diya Aur Yun Poore 100 Ho Gaye
Phir Wo Shakhs Ek Bade Aalim Ke Paas Gaya Aur Puchha Ke Kya Us Ke Liye Tauba Ki Gunjaish Hai? Aalim Ne Kaha Ke Haan! Tauba Ki Qabooliyat Mein Kaun Haayil Ho Sakta Hai,

Jaao Tum Fulaan Jagah Jaao, Wahan Kuchh Log Allah Ta'ala Ki Ibadat Kar Rahe Hain, Tum Un Ke Saath Allah Ki Ibadat Karo Aur Apni Zameen Ki Taraf Wapas Na Jaao Kyunki Wo Buri Jagah Hai Wo Shakhs Rawana Hua, Jab Aadhe Raaste Pahuncha To Maut Ne Aa Liya! Ab Us Shakhs Ke Baare Mein Rahmat Ke Firishto Aur Azaab Ke Firishto Mein Ikhtelaf Ho Gaya

Rahmat Ke Firishto Ne Kaha Ke Ye Shakhs Tauba Karta Hua Aur Dil Se Allah Ki Taraf Mutawajjeh Hota Hua Aa Raha Tha, Aur Azaab Ke Firishto Ne Kaha Ke Is Ne Koi Nek Amal Nahin Kiya,

Phir In Ke Paas Aadmi Ki Surat Mein Ek Firishta Aaya Jise Inhone Hakam (Faisla Dene Waala) Bana Diya, Us Ne Kaha Ke Dono Taraf Ki Zameeno Ki Paimaish Karo Aur Ye Dono Mein Se Jis Ilaqe Ke Zyada Qareeb Hoga Usi Mein Shumar Hoga

Jab Paimaish Huyi To Wo Shakhs Us Ke Zyada Qareeb Tha Jahan Jaane Ka Irada Kiya Tha, Phir Rahmat Ke Firishto Ne Us Shakhs Ko Le Liya

Hazrate Hasan Basari Ne Kaha Ke Jab Us Shakhs Par Maut Aayi To Wo Seene Ke Bal (Khisak Kar Apni Manzil Ke) Qareeb Ho Gaya

Ek Aur Sanad Mein Ye Alfaaz Hain Ke Allah Ta'ala Ne (Us Ki Basti Ki) Zameen Ko Hukm Diya Ke Tum Door Ho Jaao Aur Us (Nek Logon Ki Basti Ki) Zameen Ko Hukm Diya Ke Tum Qareeb Ho Jaao

(ملخصًا: صحیح مسلم، کتاب التوبۃ، باب قبول توبۃ القاتل وان کثر قتلہ، ص1107، ر2766۔

و صحیح بخاری، کتاب الانبیاء، ص856، ر3283، ط مکتبۃ المدینۃ کراچی۔

و سنن ابن ماجہ، اردو ترجمہ مع شرح، ج3، ص664، ر2621، 2622۔

و مسند احمد بن حنبل، اردو، ج5، ص62، ر11171۔

و صحیح ابن حبان، اردو، ج1، ص689، کتاب الرقائق، باب التوبۃ، ر611۔

و مسند ابو یعلی، اردو، من مسند ابی سعید الخدری، ج1، ص573، ر1029۔

و المعجم الکبیر للطبرانی، ٦ پبلیکیشن، ص15977۔

وسنن الکبری للبیھقی)

Is Mein Koi Shak Nahin Ke Allah Ta'ala Hi Apne Bando Ke Gunaho Ko Bakhshne Waala Hai Lekin Ye Bhi Sach Hai Ke Jab Darmiyan Mein Us Ke Pyare Bando Ka Wasila Hota Hai To Wo Is Qadr Ata Farmata Hai Ke Apne Pyare Bando Ka Qurb Haasil Karne Waalo Ki Bhi Maghfirat Farma Deta Hai

Jis Tarah Kisi Darakht Ki Jad Mein Daale Gaye Paani Se Aas Paas Ke Paudo Ko Sairabi Milti Hai, Isi Tarah Allah Waalo Ka Qurb Haasil Karne Se Allah Ka Qurb Naseeb Hota Hai

Allama Ghulam Rasool Sayeedi Ne Badi Pyaari Baat Likh Di, Aap Likhte Hain Ke Agar Koi Gunahgar In (Allah Ke Pyaaro) Ke Paas Ja Kar Tauba Karne Ka Sirf Irada Kare, Abhi Wahan Gaya Na Ho Aur Na Tauba Ki Ho Tab Bhi Bakhsh Diya Jaata Hai To Jo Log In Ke Paas Ja Kar In Ke Haath Par Bai'at Ho, Tauba Karein Aur Un Ke Wazaif Par Amal Karein, Un Ke Martabe Aur Maqam Ka Kya Aalam Hoga

Mazeed Likhte Hain Ke Laylatul Qadr Ka Bada Martaba Hai, Ek Raat Ki Ibadat Ka Darja Hazaar Mahino Se Zyada Hai Lekin Agar Koi Is Raat Ko Pa Kar Ibadat Na Kare To Use Koi Ajar Nahin Milega Lekin Auliyaullah Ki Kya Shaan Hai Ke Koi Un Ke Paas Ja Jar Ibadat Aur Tauba Nahin Karta (Balki Qurb Haasil Karne Ke Liye) Sirf Jaane Ki Niyat Kar Leta Hai To Bakhsh Diya Jaata Hai

(ملخصًا:شرح صحیح مسلم،ج7،ص531)

Jab Auliyaullah Ke Qurb Ka Ye Aalam Hai To Phir Imamul Ambiya ﷺ Ki Bargaah Mein Haazir Ho Kar Apne Gunaho Se Tauba Karne Waalo Par Allah Ta'ala Ki Meherbani Ka Kya Aalam Hoga

Jo Un Ke Dar Par Apna Daaman Phailate Honge Un Par Kis Qadr Atayein Hoti Hongi, Is Ka Andaza Lagana Bhi Mumkin Nahin

Abde Mustafa

Main To Hoon Abde Mustafa

Jab Hum Khud Ko Abde Mustafa Kehte Hain To Kuchh Logon Ko Is Se Bahut Takleef Hoti Hai
Un Ki Takleef Ka Andaza Is Baat Se Lagayein Ke Is Naam Ko Le Kar Shirko Kufr Tak Chale Jaate Hain,
Hona To Ye Chahiye Tha Ke Momin Se Husne Zan Ki Bina Par "Abde Mustafa" Ka Maana "Ghulam -e- Mustafa" Liya Jaaye Lekin Yahan Tak Kaha Gaya Ke Is Naam Se "Shirk Ki Boo" Aati Hai
Lafze "Abd" Ka Ek Maana Ghulam Bhi Hai Lihaza Isi Par Bahas Khatm Ho Jaati Hai Lekin Phir Ye Sawal Kiya Jaata Hai Ke Kya Nabiye Kareem ﷺ Ke Zamane Mein Kisi Ne Ye Naam Rakha?
Hum Kehte Hain Ke Ye Zaroori Nahin Ke Jo Kaam Huzoor ﷺ Ke Zamane Mein Na Hua Ho Wo Ghalat Hai Balki Jo Usool -e- Shara Ke Khilaf Ho Wo Ghalat Hai, Itni Moti Baat Bhi Agar Samajh Na Aaye To Is Mein Humara Koi Qasoor Nahin
Zamane Ki Baat Aa Gayi Hai To Ek Riwayat Mein Hai Ke Khalifa Banne Ke Baad Hazrate Umar Faruque Radiallaho Ta'ala Anho Ne Khutba Dete Huye Irshad Farmaya :

وکنت عبدہ وخادمہ

Yaani Main Abde Mustafa Aur Khadim -e- Mustafa Hoon
Is Riwayat Ko Imam Hakim Ne Naqal Karne Ke Baad Sahih Qaraar Diya Hai Aur Mazeed Hawale Zel Mein Bayaan Kiye Jaate Hain

(انظر: المستدرک للحاکم، کتاب العلم، ج1، ص447، ر439۔

والمستدرک للحاکم، اردو، کتاب العلم، ج1، ص250، ر434۔

والریاض النضرۃ فی مناقب العشرۃ، الفصل التاسع فی ذکر نبذۃ من فضائلہ رضی اللہ تعالی عنہ، ص315۔

وکنز العمال، اردو، خلافت کے بعد حضرت عمر کا خطبہ، ج5، ص337، ر14184۔

ودراسۃ نقدیۃ فی المرویات الواردۃ فی شخصیۃ عمر بن الخطاب رضی اللہ عنہ، ص586۔

اخبار عمر واخبار عبد اللہ بن عمر، خطتہ فی الحکم، ص55۔

تاریخ مدینۃ دمشق، ج44، عمر بن الخطاب، ص264، 266۔
وفتاوی رضویہ، ج30، ص462، 463۔
وازالۃ الخفاء بہ حوالہ ملفوظات اعلی حضرت، ج1، ص104۔
وفیضان فاروق اعظم، ج2، ص39)

Imam -e- Ahle Sunnat, Aala Hazrat Rahimahullah Apne Naam Ke Saath Abde Mustafa Likha Karte The, Jab Aap Se Is Ke Mutalliq Daryaft Kiya Gaya To Farmaya :
Allah Ta'ala Farmata Hai :

وَ اَنْكِحُوا الْاَیَامٰى مِنْكُمْ وَ الصّٰلِحِیْنَ مِنْ عِبَادِكُمْ وَ اِمَآىٕكُمْ ؕ (النور:32)

Tarjuma : Aur Nikah Karo Apno Mein Un Ka Jo Be Nikah Ho Aur Apne Laayeq Bando Aur Kaneezo Ka
Ab Ise Bhi Shirk Keh Dijiye! (Ke Is Mein "Ibadukum" Ka Lafz Hai)
Aala Hazrat Rahimahullah Ne Is Par Tafseel Se Kalaam Farmaya Hai

(انظر: ملفوظات اعلی حضرت، ج1، ص104۔
وانظر احکام شریعت، ص235۔
وفتاوی افریقہ، ص22)

Hazrate Allama Mufti Ata Mushahidi Likhte Hain Ke Ghairullah Ki Taraf "Abd" Ki Izafat Jaayez Wa Durust Hai
Irshad -e- Rabbani Hai :

قُلْ یٰعِبَادِیَ الَّذِیْنَ اَسْرَفُوْا عَلٰۤى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ؕ (الزمر:53)

Tarjuma : Aye Mehboob! Aap Farma Dijiye Ke Aye Mere Bando! Jinhone Apni Jaano Par Zulm Kiya Hai, Allah Ki Rahmat Se Mayoos Na Ho

وَ اَنْكِحُوا الْاَیَامٰى مِنْكُمْ وَ الصّٰلِحِیْنَ مِنْ عِبَادِكُمْ وَ اِمَآىٕكُمْ ؕ (النور:32)

Tarjuma : Aur Nikah Karo Apno Mein Un Ka Jo Be Nikah Ho Aur Apne Laayeq Bando Aur Kaneezo Ka

Ahadees -e- Mubaraka Mein Bhi Abd Ki Izafat Ghairullah Ki Taraf (Maujood) Hai :

ان رسول اللہ صلی اللہ علیہ وسلم قال من کاتب عبدہ علی ماۃ اوقیۃ فاداھا

(مشکوٰۃ المصابیح، کتاب العتق، باب اعتاق العبد المشترک... الخ، ص295)

Tarjuma : Rasoolullah ﷺ Ne Farmaya Ke Jis Ne Apne Ghulam Se Sau Oqya Par Badal Kitabat Kiya
Is Hadees Mein Abd Ki Izafat Ghairullah Ki Taraf Hai, Isi Izafat Ke Maana Mein In Ahadees Mein Bhi "Abd" Ka Istemal Hua Hai :

من اعتق شر کالہ فی عبد و کان لہ مال یبلغ ثمن العبد قوم العبد علیہ..... متفق علیہ

و من اعتق شقصا فی عبد اعتق کلہ

(المرجع السابق، ص294)

Ameerul Momineen, Hazrate Umar Faruque Radiallaho Ta'ala Anho Ne Khutbe Mein Khud Ko Rasoolullah ﷺ Ka Abd Aur Khadim Kaha

(کنزالعمال)

Kutub -e- Fiqh Mein Ghairullah Ki Janib Abd Ki Izafat Ki Misalein Kitabun Nikah, Kitabul Itaaq Waghaira Mein Dekhi Ja Sakti Hai

(انظر: فتاوی مشاہدی، ج1، ص136، 137)

Baatein Aur Dalail To Bahut Hain Lekin Samajhne Waalo Ke Liye Itna Kaafi Hai, Jo Samajhna Hi Nahin Chahte Un Ke Liye Poora Daftar Bhi Nakaafi Hai

Abde Mustafa

Humari Pasand

Har Ladka Chahta Hai Ke Use Achhi Ladki Mile Jo Zindagi Bhar Us Ka Saath Nibhaye, Isi Liye Rishta Dhoondte Waqt Kaafi Chhaan Been Bhi Ki Jaati Hai
Ladki Bhi Chahti Hai Ke Use Dher Saara Pyaar Dene Waala Shauhar Mile Jo Us Ka Humesha Khayal Rakhe Lekin Aisa Bahut Kam Hota

Hai Kyunki Hum In Cheezo Ko Husn Aur Daulat Ke Bazaar Mein Talash Karte Hain
Ladki Ke Ghar Waale Ladke Ki Aamadni, Ghar Aur Daulat Mein Khushi Dhoondte Hain To Ladke Waalo Ko Bhi Daulat Aur Husn Mein Khushiyo Ki Bahaar Nazar Aati Hai Lekin Jab Ye Cheezein Waqt Ke Saath Chali Jaati Hain To Sab Kuchh Khatm Ho Jaata Hai
Ye Cheezein Humein Sirf "Deendari" Mein Mil Sakti Hain Jise Aaj Kal Bahut Kam Log Dekhte Hain
Abde Mustafa

Ek Ladki Chahiye

Ek Ladka Hai, Jise Aap "Molvi Type" Keh Sakte Hain Kyunki Wo Dadhi Nahin Mundwata, Coat Pant Nahin Pehenta, Cinema Gharo Mein Film Dekhne Nahin Jaata, Gaane Nahin Sunta, Ladkiyo Ke Saath Chhed Chhad Nahin Karta, Cigarette, Tambakoo Waghaira Ko Haath Tak Nahin Lagata, Gaaliya Bhi Deni Nahin Aati Aur Is Ke Ilawa Bhi Bahut Si Baatein Hain Jo Us Mein Nahin Paayi Jaati
Ab Us Ladke Ko Apni Is Lutfo Lazzat (Entertainment) Se Khaali Zindagi Mein Ek Ladki Chahiye Jis Se Wo Nikah Kar Ke Use "Bore" Kar Sake Aur Apni Tarah Use Bhi "Black And White" Bana Sake
Ek To Aise Ladke Se Nikah Karna Hi Bahut Badi Baat Hai Upar Se Janab Ke Nakhre To Dekhiye Ke Sharait Aur Farmaisho Ki Ek Lambi Chaudi Fehrist (List) Bhi Tayyar Kar Rakhi Hai Jise Hum Yahan Naqal Kar Rahe Hain
Qarayeen (Padhne Waale) Batayein Ke Aise Ladke Se Kaun Nikah Karegi?
Ek Ladki Chahiye Jo :
(1) Ahle Sunnat Ke Aqaid Se Poori Tarah Waaqif Ho Aur Apni Zaroorat Ke Masail Ko Bina Kisi Ki Madad Ke Az Khud Kitabo Se Nikaal Sake, Us Ke Paas Sanad (Degree) Ho Ya Na Ho, Is Se Koi Gharz Nahin Bas Ilm Hona Chahiye
Agar Madrase Mein Padhayi Na Bhi Ki Ho Tab Bhi Koi Baat Nahin

(2) Sihhat Mand Ho Aur Umr Bees Se Tees Ke Darmiyan Ho Aur Rahi Baat Khoob Soorat Hone Ki To Asal Khoob Soorati Insan Ke Akhlaq Hain

Ladki Ke Ghar Waalo Se Mutalbaat (Demands)

(3) Kisi Bhi Tarah Ki Len Den Nahin Hogi, Ab Chahe Wo Naqadi Ho, Jahez Ho, Moonh Dikhayi Ho Ya Koi Aur Nazrana Waghaira Ho

(4) Jahez Mein Qeemti Samaan Maslan : Gaadi, Fridge, Cooler, AC, Pankha, TV, Palang, Sofa, Gadde, Kursi, Table, Zewraat, Bartan, Mixer Machine, Grinder Machine, Washing Machine Aur Mobile Waghaira Harghiz Qabool Nahin Kiye Jayenge Aur In Ke Ilawa Kuchh Dene Ke Bajaye Ladki Ko Kuchh Deeni Kitabein De Sakte Hain

(5) Gaana Bajana Bilkul Nahin Hona Chahiye, Na To Mehfil -e-Nikah Mein, Na Baraat Mein Aur Na Kisi Aur Hawale Se

Is Ke Saath Saath Aurato Ke Geet Waghaira Gaane Par Bhi Pabandi Honi Chahiye

(6) Ghair Sharayi Aur Ghair Zaroori Rasmo Riwaaj Ki Sakht Manahi Hai

Haldi Ki Rasm, Gaane Aur Dhol Bajane Ki Rasm, Lagan Lagane Aur Sandal Utarne Chadhane Ki Rasm, Sindoor Lagane Ki Rasm, Gaaliya Dene Ki Rasm, Moonh Dikhayi Aur Jeb Bharayi Ki Rasm, Raat Ko Jaagne Aur Subah Mein Shadi Ki Rasm, Kapdo Ki Tokri Badalne Ki Rasm, Kisi Ko God Mein Uthane To Kisi Ko Dhaage Se Naapne Ki Rasm, Kisi Ko Meetha Khilane To Kisi Ka Joota Churane Ki Rasm, Doodh Mein Anguthi Dhoondne Ki Rasm Aur Widayi Ke Waqt Ki Chhattis Qism Ki Rasmein, Sab Par Sakhti Se Pabandi Aayid Honi Chahiye, Dusre Alfaaz Mein Yun Samajh Lein Ke Sirf Nikah Hoga

(7) Aurato Aur Ladkiyo Ki Bheed Bilkul Nahin Honi Chahiye, Agar Aap Ne Dawat Di Hai To Un Ke Liye Bilkul Alag Intezam Hona Chahiye Taaki Mard Wa Aurat Ek Mehfil Mein Be Parda Jama Na Ho

Behtar Hoga Ke Aurato Ko Dawat Na Dein Aur Rahi Baat Baraat Ki To Us Mein Do Ya Teen Se Zyada Auratein Nahin Hongi
(8) Kul (Total) Baraatiyo Ki Tadaad Bees Se Bhi Kam Hogi Jin Ke Liye Khana Tayyar Karne Ki Ijazat Nahin Hain
(9) Baraat Din Mein Aayegi Aur (Chand Ghanto Baad) Din Hi Mein Waapsi Hogi
(10) Ladke Ke Ustaz -e- Giraami Nikah Padhayenge Aur Batane Ka Maqsad Ye Hai Ke Waqte Nikah Kisi Tarah Ki Baat Na Ho
Aap Ke Ilaaqe Mein Agar Koi Anjuman, Committee Ya Tanzeem Hai Jo Ladke Waalo Se Makhsoos Raqam (Masjid, Madrasa Aur Qabristan Ke Liye) Leti Hai To Wo Pehle Hi Ada Kar Di Jayegi Lekin Nikah Mein Un Ki Kisi Bhi Qism Ki Koi Dakhal Andazi Nahin Honi Chahiye
Ab Batayein Ke Nikah Ke Liye Kaun Tayyar Hoga? Ladke Ka Kehna Hai Ke Is Mein Izafa Bhi Karna Hai, Ye Kya Kam Tha Jo Izafe Ki Zaroorat Aan Padi?
Dosto Ne Samjhaya Ke In Sharait Ko Dekh Kar Koi Tayyar Nahin Hoga Lekin Ladka Hai Ke Zidd Par Qaayim Hai Aur Kehta Hai Ke Har Ladke Ki Soch Aisi Hi Honi Chahiye
Ab Aap Hi Samjhayein Ke Ye Daur DJ, Party, Masti Aur Full Entertainment Ka Hai, Aise Rangeen Zamane Mein Kaun Aap Ki Black And White Par Tawajjoh Dega
Agar Har Ladke Ki Soch Aisi Ho Gayi To..........

Abde Mustafa

Khushi Se

Ladki Ke Baap Ne Jahez Mein Ladke Ko Khushi Se Ek Laakh Rupay Naqadi Di,
Phir Khushi Se Ek Gaadi Di,
Phir Khushi Se Ek Laakh Rupay Ka Samaan Diya,
Phir Khushi Se Do Teen Sau Baraatiyo Ko Khana Khilaya,

Phir Khushi Se Ladki Di........,
Aur In Ke Liye Laakho Rupay Qarz Liye, Wo Bhi Khushi Se!
Ye Khushi Humari Samajh Se Baahar Hai, Ye Unhi Ko Samajh Mein Aati Hai Jo Naqadi Aur Jahez Ka Mutalba (Demand) To Nahin Karte Lekin Phir Bhi "Khushi" Ke Naam Par Sab Kuchh Le Hi Lete Hain Laakho Rupay Lene Ke Baad Kehte Hain Ke Hum Ne To Nahin Maanga Tha, Unhone Khushi Se Diya To Hum Ne Rakh Liya
Sach To Ye Hai Ke Agarche Sarahatan (Clearly) Maang Na Bhi Ki Jaaye To Bhi Aisa Mahaul Ban Chuka Hai Je Dena Hi Padta Hai (Khushi Se) Aur Agar Na De To Phir Dekhiye Ke Kaun Kitna Khush Hota Hai
Bolo Ya Na Bolo, Ye To Tay Hai Ke Kuchh Na Kuchh Milega Aur Dena To Padega
Ek Maze Ki Baat Ye Hai Ke Jo Log Demand Nahin Karte Wo Demand Karne Waalo Se Bhi Khatarnak Hote Hain, Ji Haan!
Demand Karne Waale Bilkul Clear Bata Dete Hain Ke Humein Itna Chahiye Lekin Demand Na Karne Waale Ladki Waalo Ko Pareshani Mein Daal Dete Hain Aur Wo Ye Ke Jab Demand Na Ki Jaaye To Ladki Waalo Ke Dilo Dimagh Mein Kayi Tarah Ki Baatein Aa Rahi Hoti Hain, Maslan :
Ladke Waalo Ne Demand Nahin Kiya Hai To Is Ka Matlab Ye Nahin Ke Humein Kuchh Nahin Dena Hai Balki Humein Achhe Se Samaan Waghaira Dena Hoga Aur Jab Unhone Naqadi Ki Demand Nahin Ki Hai To Samaan Zara Badha Kar Dena Chahiye Aur Baraatiyo Ke Liye Khane Peene Ka Intezam Bhi Achhi Tarah Karna Hoga Warna Kaha Jayega Ke Ek To Hum Ne Demand Nahin Ki Phir Bhi Khatir Daari Achhi Tarah Nahin Huyi
Ab Demand Karne Waale Ya Na Karne Waale Dono Hi Kisi Na Kisi Tarah Se Ghalat Hain Lihaza Hona Ye Chahiye Ke Bilkul Sarahat (Clearance) Ke Saath Inkar Kiya Jaaye Ke Hum Na To Naqadi Lenge

Aur Na Jahez Aur Agar Aap Ne Koi Qeemti Cheez Jahez Mein Di To Wo Hargiz Qabool Nahin Ki Jayegi
Demand Na Karna Aur Bilkul Inkar Karna Ya Mana Kar Dena, In Mein Farq Hai
Is Tarah Bhi Kiya Ja Sakta Hai Ke Ladki Waalo Se Is Baat Ki Demand Ki Jaaye Ke Kisi Bhi Tarah Ki Koi Len Den Nahin Honi Chahiye
Demand Na Kar Ke Apni Khamoshi Ko Bolne Ka Mauqa Na Dijiye Balki Sarahatan (Tafseel Ke Saath) Mana Kar Ke Shub'haat Ko Khatm Kar Dijiye

Abde Mustafa

Musalmano Ko Iqtisaadi Khatra

Jo Halaat Sau Saal Pehle Aala Hazrat Imaam Ahmad Raza Khan Hanafi Qadri Barkaati Bareilwi Alaihirrahma Ke Waqt Mein The Wahi Halaat Yaklakhat Palat Rahe Hain.
Is Mujaddide Qaumo Millat Ne Taqreeban Sau Saal Pahle Hi Apni Khudadaad Salahiyaton Ki Buniyad Par Is Qaum E Muslim Ko In Kaafir Ki Chaalo Aur Un Ke Dakhal Wa Fareb Se Aagah Kiya Tha.
Magar Aah Sad Aaah Hum Ne Us Azeem Mufakkir Ko Ek Hi Shobe Tak Mahdood Kar Diya.
Aala Hazrat Imaam Ahmad Raza Khaan Hanafi Qaadri Barkaati Alaihirrahma Ne Apni Kitaab
"المحجة المؤتمنة فی آیة الممتحنة"
Mein Irshad Farmaya :
Dushman Apne Fareeq Ke Khilaf Teen Chaalein Chalta Hai :
(1) Qatl, Taaki Dushman Ka Bilkul Wujood Hi Khatm Ho Jaye, Agar Ye Na Ho Sake To
(2) Jila Watani, Taaki Dushman Apne Mulk Wa Ilaqe Se Nikal Kar Door Chala Jaaye. Agar Ye Bhi Na Ho Paaye To

(3) Iqtisaadi Boycott, Taaki Ghurbat Wa Muflisi Se Do Char Hokar Humara Ghulam Ban Jaaye.
Aap Dekhein Ki Aala Hazrat Imaam Ahmad Raza Khan Hanafi Qadri Barkaati Alaihirrahma Ki Faraasat Wa Fikr Kaise Saabit Hui Aur Ho Rahi Hai. Kuffar Ne Musalmano Ke Khilaf Yahi Chaalein Maazi Mein Chali Aur Aaj Bhi Chal Rahe Hain. Ba-Tarteeb Dekhein :
(1) Qatl : Musalmano Ke Qatl Ke Liye Us Waqt Jihad Ka Umoomi Fatwa Diya Ja Raha Tha, Taaki Be Imaam Wa Khaleefa Qaleel Musalmanane Hind, Kaafir Ki Aksariyat Ke Hatho Qatl Ho Jayein, Aala Hazrat Alaihirrahma Ne Isi Hikmat Ke Peshe Nazar Hindustan Mein Jihad Ka Fatwa Na Diya.
Aur Aaj Desh Drohi, Gau Hatya, Corona Virus Waghaira Ka Iljam Aayid Kar Ke Mob-Lynching Ke Zariye Musalmano Ka Qatl Ho Raha Hai.
(2) Jila Watani : Pahle Tahreek E Hijrat Chalaayi Gayi, Jis Ke Bahane Musalmanane Hind Ko Hindustan Se Nikaalne Ke Liye Koshishein Ki Gayi.
To Aaj CAA, NRC, NPR Pesh Kiye Jaa Rahe Hain, Taaki Musalmano Ki Jila Watani Ho Sake.
(3) Iqtisaadi Boycott : Us Waqt Tahreeke Khilafat Aur Tahreeke Tarke Mawaalat (Jis Ka Sahi Naam Tahreeke Adame Ta'aawun Hai) Chalayi Gayi, Taaki Musalman Apna Saara Ka Saara Sarmaya Josh Mein Aakar Turki Rawaana Kar Dein Aur Jitne Musalman Anghrezi Companiyo Mein Sarkari Mulazim Hain, Wo Apni-Apni Naukriyan Chodh Dein Aur Ghareeb Wa Laachar Hokar Hinduo Ke Ghulam Ban Jaayein.
Aur Aaj Bhi Madarsa Board Ki Maanyta Khatm Karne Ki Poori-Poori Koshish Jaari Hai, Taaki Musalmano Ki Sarkari Naukriyan Khatm Ho Jaayein. Un Hinduo Ki Taraf Se Civil Imtihanaat Mein Bhi Urdu Ko

Khatm Karne Ki Maang Ki Jaa Rahi Hai, Taaki Koi Bhi Musalman Officer Line Mein Na Jaa Paayein.
Aur Ab Corona Ke Naam Par Un Ka "Iqtisadi Boycott" Urooj Par Hota Jaa Raha Hai Taaki Muflis Musalmano Ko Un Mushrikeen Ka Ghulam Bana Daalein.
Magar Un Teen Mashhoor Chaalon Ke Ilawa Ek Chaal Ka Zikr Quraane Kareem Ne Mazeed Kiya Hai Aur Wo Hai "Qaid"
Yaani Musalmano Ko Mauqa Paate Hi Kisi Na Kisi Tarah Qaidi Bana Diya Jaaye, Taaki Us Ki Tamam Has Wa Harkat Us Tareek Kothri Mein Andhi Ho Kar Apna Dam Tod Dein. Aaj Bhi Saikdo Musalman Naujawan Jel Ki Salakhon Ke Peeche Apna Dam Ghotne Par Majboor Hain. Choonki Un Mushrikeen Ne Un Par Tarah-Tarah Ki Tohmatein Wa Ilzamata Lagaye Aur Un Ke Khilaf Muqaddimat Darj Kiye.
Khabardaar!
Ab Koi Ye Bahana Bana Sakta Hai Ki "Humein To Kuffar Ki Un Chaalo Ke Baare Mein Pata Hi Nahin Tha."
Ye Bahana Isiliye Baatil Hai, Choonki Kuffar Ki Tamam Chaalein Quraan Wa Hadees Mein Hazaro Saal Pehle Hi Mazkoor Ho Chuki Thi Magar Hum Ne Unhein Na Jaana Aur Na Hi Jaanne Ki Koshish Ki.
Kuffare Makka Ne Aaqa ﷺ Ke Saath Jo Bad Salookiya Ki Thi Wo Bhi Unhi Chaar Chaalon Mein Se Hi Thi, Quraan Majeed Un Ke Dajal Wa Fareb Ka Zikr Kuch Is Tarah Se Kar Raha Hai :

"وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ"---!

Aur Aye Mehboob! Yaad Karo Jab Kaafir Tumhare Saath Dhoka Karte The Ki Tumhein "Band Kar Lein" Ya "Shaheed Kar Dein" Ya "Nikaal Dein".

[ترجمۂ کنز الایمان، 8:30]

Is Aayat Mein Ghaur Karein Ki Kis Tarah Allaah Ta'ala Ne Humein Un Kuffar Ki Chaalo Se Aagah Kiya. Yaha Teen Chaalo Ka Zikr Hai:
(1) Qaid
(2) Qatl
(3) Jila Watani
Ab Rah Gaya Iqtisadi Boycott To Is Ki Taleem Humein "Shu'abe Abi Taalib" Se Mil Rahi Hai :
Imaam Baihaqi Ne Dalayilun Nabuwwah Mein Aur Ibne Kaseer Ne Al Bidaya Wan-Nihaaya Mein Mein Shu'abe Abi Taalib Ke Waaqiye Ko Tafseelan Zikr Kiya. Kuffare Makka Ne Bani Hashim Aur Bani Muttalib Ke Khilaaf Jo Makkariya Ikhtiyar Ki, Un Ka Ek Kitabche Taiyyar Kiya, Aur Use Kaaba E Muazzama Mein Latka Diya. Kutube Siyar Wa Ahadees Ke Alfaz Kuch Is Tarah Hain :

"۔۔۔اجتمعوا علي أن يكتبوا فيما بينهم علي بني هاشم و بني المطلب أن لا يُنكِحوهم و لا يَنكَحوا إليهم، و لا يبايعوهم و لا يبتاعوا منهم؛ و كتبوا صحيفة في ذلك، و علقوها بالكعبة، ثم عدوا علي من أسلم، فأوثقوهم و آذوهم، واشتدّ البلاء عليهم، و عظمت الفتنة، و زلزلوا زلزالا شديدا۔۔۔!"

Kuffare Makka Ikatthe Huye, Taaki Bani Haashim Aur Bani Muttalib Ke Khilaf Jo Unhone Aapas Mein Faisla Kiya Tha Use Likhein Ki Wo Un (Ke Khandan) Se (Shaadi Ke Liye) Na Un Ki Beti Lenge Aur Na Hi Apni Beti Unhein Denge Aur Na Hi Un Se Kuch Kharidenge Aur Na Hi Unhein Kuch Bechenge Aur Is Muaamle Mein Unhone Ek Kitabche Likha Aur Us Kitabche Ko Kaaba Mein Latka Diya. Fir Musalmano Par Zulm Wa Sitam Zyaadti Shuru Kar Di Aur Unhein Qaid Kiya Aur Unhein Aziyatein Di Aur Musalmano Par Musibat Sakht Ho Gayi Aur Fitna Bahut Badh Gaya Aur Un (Musalmano) Par (Zulm Wa Sitam Ke) Zalzale Tode Gaye.

[رواه البيهقي في الدلائل و ابن كثير في البداية]

Is Ibarat Mein Ghaur Karne Se Ye Baat Ashkar Ho Jaati Hai Ki Kuffar Ki Ek Badi Chaal Musalmano Ka Iqtisaad Bahraan Bhi Hai, Qaabile Zikr Alfaaz Ye Hain :

(1) Shaadi Ke Liye Un Ki Ladki Na Lena
(2) Shadi Ke Liye Unhein Apni Ladki Na Dena
(3) Na Un Se Kuch Khareedna
(4) Na Unhein Kuch Bechna
Number Teen Aur Chaar "Iqtisaadi Boycott" Ki Khabar De Rahe Hain, Jab Ki Saath Hi Number Ek Aur 2 "Samaji Boycott" Ki Bhi Gumaazi Kar Rahe Hain........!!
Ab Rahi Baat Ye Ki Musalmano Ka Kuffar Ki Janib Se Hone Waale Is "Iqtisadi Boycott" Se Kaise Bacha Jaaye, Aur Musalmano Ki Mayishat Ko Mazboot Banane Ke Liye Kya Kiyaa Jaaye.....?
To Is Ka Hal Bhi Aala Hazrat Imaam Ahmad Razq Khaan Hanafi Qaadri Barkaati Bareilwy Alaihirrahma Ki Jaanib Se Sunein. Aap Ne Apne Risale "Tadbeere Falaaho Najaato Islaah" Mein Musalmano Ki Mayishat Ko Mazboot Banane Par Amal Paira Hone Ki Hidaayat Ki, Jin Ka Khulaasa Ye Hai :
(1) Wo Chand Muaamlaat, Jin Mein Hukumat Ki Mudaakhlat Laazim Hai, Un Ke Alawa Apne Tamaam Muaamlat Ko Musalman Apne Haatho Mein Lein, Apne Sab Muaamlaat Ka Faisla Apne Aap Hi Karein, Taaki Ye Karodo Rupaye Jo Stamp Wa Wakaalat Mein Kharch Ho Jaate Hain, Muqaddima Ki Wajah Se Ghar Ke Ghar Tabaah Ho Jaate Hain, Wo In Barbadiyo Se Mahfooz Rahein.
(2) Musalman Apni Qaum Ke Siwa Kisi Se Kuch Na Khreede, Taaki Ghar Ka Nafa Ghar Hi Mein Rahe. Apne Khud Ke Kaarobaar Ko Taraqqi Dein, Taaki Kisi Cheez Mein Kisi Doosri Qaum Ke Muhtaj Na Rahein.
(3) Bade Shahro Ke Ameer Tabqe Ke Musalman Apne Ghareeb Musalman Bhaiyo Ke Liye "Muslim Bank" Kholein Taaki Halaal Tareeqe Se Unhein Qarz Faraaham Ho Aur Un Ki Zarurato Ki Theek Se Adaaygi Ho Jaaye. Saath Hi Nafa Ke Wo Tariqe Jo Shariat E Mutahhara Mein Bataye Hain Unhein Apnaaya Jaaye Taaki Sood Jaisi Balaa Se Ameer Wa Ghareeb Sab Musalmano Ki Jaan Choote.

Is Sood Ki Adaaygi Ki Wajah Se Na Jane Kitne Ghareeb Musalman Ki Zameen Jaaydad, Ameer Kuffar Ki Bhent Chadh Gayi.
(4) Sab Se Aham Wa Ajal Wa Ashraf Wa Afzal Jo Hai Wo Hai Humara "Deen E Islam". Is Par Mazbooti Se Qaayim Rehna Hi Humare Liye Kamyabi Wa Kamraani Ka Sabab Hai. Isi Deen E Mateen Par Saabit Qadam Rahne Ke Sabab Na Jaane Kitne Ghuraba Wa Fuqara, Takhte Shaahi Ki Raunaq Bane Magar Yaad Rahe Ki Is Deen Ka Talluq "Ilme Deen" Sikhne Sikhane Se Hai, Ilme Deen Seekhna Aur Us Par Amal Karna Dono Jahan Mein Najaat Ka Zariya Hai
Mere Pyaaro.......!
Zara Un Char Nukaati Hidayaat Par Ghaur Kare Aur Par Amal Karein Fir Dekhein Ki Kaise Humare Haalaat Mein Tabdeeliya Aani Shuru Hoti Hain.
انشاءاللہ عزوجل
Mazeed Ye Ki Humein Ye Dekhna Hoga, Ki Taqreeban 1400 Saal Pahle Ya 100 Saal Pahle Ya Jab Bhi Musalmano Ke Saath Ye Sab Kiya Gaya To Unhone Us Se Kis Tarah Najaat Paayi Thi.
Humein Apne Maazi Ko Apna Ustaad Banana Hoga Taaki Hum Apne Urooj Wa Zawaal, Mulkiyat Wa Ghulami, Fataw Wa Maghlubiyat Ke Asbaab Ko Acchi Tarah Jaan Lein Aur Un Se Khabardaar Ho Jaayein.
Allaah Ta'ala Humare Haalaat Par Raham Farmaaye.
Az : Muhammad Qaasim Qadri,
Mutalim : Jaamiya Ahsanul Barkaati, Marehra Shareef U.P.

Our Other Pamphlets

Azaan -e- Bilal Aur Suraj Ka Nikalna
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Gaana Bajana Band Karo, Tum Musalman Ho!
Shabe Meraj Huzoor Ghause Paak
Ishqe Majazi
Shabe Meraj Nalain Arsh Par
Ghaire Sahaba Mein Radiallaho Ta'ala Anho Ka Istemal
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